

A SHORT
TREATISE,
SHEWING

The Causes and Remedies of
that General Dilease spread abroad
throughout this Nation, commonly
termed by many the Plague of the
Guts; But it is very probable to bee
that sort of *Flux*, called by the name of
Dysentcria, or *Red-Flux*.

With some other remarkable
Remedies for other Diseases
worthy to be noted.

Published by N. H: of Dor-
chester, in the County of Dorset
for the good of those that
desire their Health.

Try and Trust.

Try man as the Instrument, but trust
God as the Helper.

LONDON,
Printed for R. Ibbison, 1658.

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H. N. of Dorchester in the County,
Dorset.

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THE TREASURY

The Causes and Remedies of
 that General Epidemic
 which has been the cause of
 so much suffering in the
 East Indies, and of the
 loss of many of the
 most valuable of the
 human race.



With some other
 remarkable
 cases.

Published by N. B. of Do-
 cuments in the Court of
 Sessions for the good of the
 human race.

The more the
 Government, and
 the people.

Printed for A. B. B. B.



TO THE

CHRISTIAN READER :

OR

Any one to whom these Pre-
sence shall come; Health and
Peace bee multiplied.

Christian Reader,

I Have as a Minister, or servant un-
to thee, prescribed a way if thou
wilt hearken to me, as from God,
for thy good, to bee a Physitian un-
to thee both for soul and body; if
thou wilt give thy heart to receive
wholesome counsel and advice from
God, and my self, by using and put-
ting into practise what is here set
down in this following Treatise:
The great and wise God knowing the
inward frame and temper of all mens

To the Reader.

hearts, know how to suite an outward judgement upon any particular person, much more upon a whole Nation, according to the inward distemper of the heart and soul of man. There is (as I am informed) a general Loosness amongst persons, and that not of a few, but many, with terrible gripings in the body; may not this fitly intimaire, and put us in minde of that general Loosness not onely in Religion, for matter of Worship, but also a great Loosness, and Liberty in matter of Life and Conversation, by giving way to the satisfying of the flesh, and this is seen not only amongst prophane ones, from whom wee can expect but little better, but hath been, and still is found even amongst those which have made Profession of the Truth, and have been accounted as Professors of the same, amongst them that are truly godly, whereby they
have

To the Reader,

have fretted and grieved the Spirit of the Lord, and have caused the Name of God to bee evill spoken of.

And this evill is not found onely in one corner of the Land, but generally throughout all the parts thereof; and therefore as the sin is, so is the plague or punishment; not onely in the City of London, and the places adjoyning, but it is spread here and there over the whole Nation. Wherefore (I think) it is good for us to look about us, and to see the hand that smites, seeing it is not a mediate, but an immediate judgement from God himself, and therefore especially to bee sought unto.

And because it may bee, those that are in Authority, have too much winked at, and have not put in execution the Law of God, to wit, against Blasphemy, &c. There-

To the Reader.

fore God hath now taken the power into his own hand, and hath taken away many by death, even those amongst others that were never guilty of any such horrible Crimes (it may bee) for the sins of others. The people of the Lord were punished for the sin of *Achan*, and yet (as far as wee know) some of them whose names were written in the Book of Life.

Wherefore (*Christian Reader*) I would, if I could aduise thee as from the Lord, that thou consider seriously of these things, and desire true understanding from God: The Plague is general, and it requires general repentance, not onely by a publick humiliation, but every family and person apart by themselves, with seeking and turning unto God. Those that finde themselves guilty, to bethink themselves especially, and labour to amend, for though the
hand

To the Reader.

hand of God is not upon them in particular, or whether it may, or may not bee, and so they may escape, yet it may bee for their sakes, that the hand of the Lord is gone out against others.

And for thole that have kept close to God (whom God have preserved) and have not yet fallen from their first Love, labor stil to keep sure footing for holiness of life, and soundness of doctrine, That the Gospel of our Lord Jesus Christ may run on, and bee glorified amongst them which are truly sanctified, and to mourn in secret for Gods afflicting hand over his people. A word to the wise is sufficient, if so bee thou art wise for thy self, and I am thine, as thou art thy self, in the Lord,

N. H.

A

A Short TREATISE
SHEWING

The Causes and Remedies of
that general Discafe spread abroad
throughout this Nation, com-
monly termed by many the Plague
of the Guts, but it is very probable
to be that sort of Flux, called by the
name of *Dysenteria*, or *Red-Flux*.

Whereas I am credibly inform-
ed that the Lord hath visited
this Nation with a certain
Discafe, not onely in the
City of London, but gene-
rally throughout the whole Nation; at
thought it my duty in charity, through
the instigation of certain friends, to pub-
lish to the view of those whom it may
concern, as children, and others of riper
years, certain remedies, which I have by
my

(n)

my own experience found out, for many
years since, which was never before now
made known unto the world, and being
made use of (as it hath been upon many
persons heretofore, and upon some per-
sons of late) I never failed (to my know-
ledge) the first or second day within the
(space of eight and forty hours, but it hath
ceased and stopp without any prejudice to
the person, which may seem to follow by
reason of the suddenness of the cure, or
any costiveness, which I know will be ob-
jected and feared by many. And although
the things prescribed for the cure of this
Disease are mean and common, yet think
not meanly of those weak means, which
may through the blessing of God, pro-
duce strange and wonderful effects. And
take this for a note, that although the
Disease have held for a month or two, or
for a quarter of a year, or more, those two
remedies which are mentioned, or set down
with the mark of a star above the rest,
hath (and as far as I know) may through
the blessing of God, remedy this Disease,
according to the time before prescribed,
or sooner, as I have found by experience,
the same night.

(2)

And besides this, I have found for many years since, that those persons which have accustomed themselves to Physick barely, and nothing else, have (for the most part of them) dyed, though some have lingered a long time in it, to wit, two or three months. And during that time they have been in extreame torments by reason of those contrary humors, and inward gripings of the Guts, which have brought them to a Consumption of the whole, and so have finished their end in such extreame torments, as cannot well bee expressed.

There are (as I am informed) many Physicians, which terme this Disease to bee the Plague of the Guts, the reason, as I suppose is, because most Physicians have not been acquainted with this Disease in this Nation, though it is common in Ireland, and as I have heard in Scotland; but in plain (in submission bee it spoken) it is nothing else, or nothing lesse than the Flux in the bowels, in that I finde it takes them in the same manner as it did those that had the Flux in Ireland, and are now cured with the same Remedies.

And for the better understanding here

(3)

of, I shall here set down,

1. Briefly and in general, what a Flux is.

2. The severall kinde of Fluxes, together with their causes, that you may discern thereby the one from the other, and what little probability there is that it should bee the Plague of the Guts.

3. The Remedy for this, or any of the like Disease, so called, though inferior unto it.

4. The ordering of the body afterward in case of the worst, though I never found any danger to ensue.

Of the Flux in general.

If it come through much eating or drinking, or through Flegmatick matter, it cometh not often, nor continueth long, hee needeth no remedy, unless it bee caused of overmuch weakness.

Of the Flux Lysteria, to wit, Cholera,

and Flegme.

This is an infirmity of the retentive verue of the stomack, with the slipperiness

(4)

ness of the Guts, whereby the matter being
taken very suddenly, without digestion,
like as it was received, passeth away by
stools.

Of the Flux or Lask Diarrhea.

This is a waterish Lask, with griping, but
without excoriation of the bowels, and
without heat, whereby the body is con-
sumed; It is caused of all humors of the
body.

*Of the Flux, or Lask called Dysentery, viz.
The Red-Flux.*

And this is the Flux which by likelihood
is this Disease which is spread abroad in
this Nation.

This is an excretion, or excoriation
of the intrals.

And is described in this manner.

It is a pain of the intrals which infla-
meth, fretteth, and excoriates the same,
so as with the matter of the scouring,
blood is avoyded, and it causeth much
gnawing, which causeth the Patient to go
often to stool.

The

The easter are sharp humors which
passeth through the bowels; and there ex-
ulcerate the same, first, and take away
the farnesh. Also when the body is over-
charged with Choller, Melancholy, and
Flegme, of which nature seeks to un-
burthen her self.

Another kinde of Dysenteria, or Bloody Flux.

This cometh without scraping of the
Guts, and of much more blood than the
former, wherefore it is rather taken for
the Flux of the Liver, than Dysenteria,
though wrongfully so called.

For an ordinary Lasse, or Flux in Children,

or griping.

* Take half a handfull of Couch-grass
cut, fit to boyl, of Caraway-seed, and
Fennel seed bruised (or Anniseed instead of
the Fennel-seed if it cannot be had) of each
half an ounce, nine or ten Plantaine leaves
washed and cut, boyl these in a quart of
water to a pinte, then strain it, after put in
of your Pomgranet rine poudred, of Cyn-
nabon poudred, of each as much as will

lye on a great, and a quarter of a pinte of milk, or lesse, and let it over the fire again, and let it boyl for the space of halfe a quarter of an hour, then take it off the fire, and let the childe drink of it warme morning and evening.

A special Remedy for the cure of the Flux, called Dysenteria, or for any other Flux.

* Take the inner rync of an Oak, one great handfull, Annised and Carraway-seed bruised alike, one ounce, of Conch-grass cut, fit to boyl, one great handfull, of Plantane washed and cut, one little handfull, boyl these in a pottle of water to a quart, then strain it, and put it over the fire again, and put in a quarter of a pinte of milk, to sweeten it something, because of the rankness of the grass; as also Cinnamon poudred, and *Sanguis Draconis* (or Dragons blood) of each as much as will lye on sixpence, let it boyl again half a quarter of an hour. Drink of this a good draught first and last, warme, fasting in the morning two hours after, and two or three houres after supper ere you go to bed. Note this, that you may not bee deceived,

ceived, your Couch-grass, is not your
Knot-grass, for that will do more hurt
than good, but it is your Long-grass
which runs upon the ground, with sweet
knots or knobs.

For a Flux in extremity, with never so great
gripings, and the panny worn away.

Take of Almonds one pound blancht,
and stamp in a Mortar small, twelve yolks
of new-laid Eggs roasted hard, bray them
together, take a pint of strong Vinegar,
put it into the stuffe, and mingle them
altogether, and put all into a fair pot of
earth (but remember to stamp it well) then
take five or six spoonfulls at once warm in
a cup, and drink four or five times a day if
need be.

Although this Recipe cannot chuse but
be good in it selfe, yet it hath not been
tried by mee as often as the former Re-
medy.

In all these Fluxes you may make use of
this white Plaster, if you please, and
partly because it is good for many special
uses besides this disease of the Flux, and
partly because children are not so subject to

take inward application, inwardly
therefore I shall first set down how it is
made, with the Remedies thereto.

Take of the best Salleroy a quart and
four ounces; Red-lead and White-lead
like, one pound, well beaten into fine dust;
Cape-soap, (or Castile-soap) finely sliced
twelve ounces, mingle these well together
in an earthen pipkin well glazed (it must
hold a gallon to hold the quantity) fill it
with an Iron ball having a handle to it,
when this is well mingled together, the
Soap comes upward, then let it stand on a
fire of coals an hour and half, still stir-
ring it, till the redness be turned into a
gray colour, then drop a drop of it upon
a trencher; and if it flowe unto the trencher
it is enough, then pour it out by little
and little upon a table, and with a little
fresh grease anoint your hands, and the
table, make it up into rolls as full as you
can, keep it for your use two or three
years, the elder the better. But according
to your need you may take an e-
qual quantity of each, whether less or
more (I leave of this by the way.)

It being said to the Reader, it provokes
appetite, it is a good way to give
about

that the Ointment is used prodigiously
for the Colick, it being applied to the
belly. And being laid to the rest of the
back, it taketh the bloody-flux, the run-
ning of the Blinde, the heat of the Kid-
neyes, the weakness of the back: It heal-
eth all swellings and truffles: It directeth a
way running tumors without breaking of
the skin: It taketh away all aches: It
breaketh fillons and other impostumes,
and healeth them: Being laid to the head,
it is good for the Blist: It healeth the
head-ache, and good for eyes. This is a
Marvellous Ointment.

There was once a Gentlewoman, ex-
traordinarily perplexed night and day
with such inward gripings and aching
for the space of almost half a year, as
I was truly informed by her husband, that
that the pain with the continuance of it
was such, her countenance became
shewed such Phylick from several Phy-
sicians, with all the advice that could be
given, or medicine administered unto her, yet
all was to vain, but still grew worse and
worse: At the last, my
self being brought by the providence of
God into the Town where she dwelt,
and

and hearing of it, I went unto her, and had
some conference with her, desiring with-
all to accept of a Drink which I would
make for her, I having had (as I told her)
much experience of good it had done, and
likewise to incourage her therunto, I
certified her that there could be no dan-
ger in the taking of it, seeing they were
all ordinary things, and that there was
nothing Physical whereby to stir the bo-
dy, or to make it any way worse than it
was, yet there was much to venture upon it,
because she had tried so many Physicians
already, and they had done her no good
(which is a great fault found in many, be-
cause they have had a disease long, and
have tried many, therefore if any come
that should prescribe any other way, then
what was prescribed before, they think it
impossible, as if one person may not ex-
ceed another, and may not have know-
ledge in that disease which another hath
not) so this Gentlewoman having had it
so long, thought it impossible to receive
any cure, and yielded her self for dead,
being worn away to an Anatomy, or
Consumption, yet by much perswasion I
obtained her leave to make it for her, and
she

shee promised mee to take it, and that night shee drank the first draught, but it made such a striving and stirring in her body to get the mastery of the disease, that I could not perswade her to drink of it any more, yet that very draught made a perfect cure, and shee recovered,

Now because the body is over-burthened with Choller, Melancholy, and Flegm, therefore I hold it very useful and necessary, that before you take any of the former Remedies for the Flux, that you take this purge, which is very needful for the expelling of those humors formerly mentioned, if so bee that the party bee not too much worn away; if so, then I could advise you to forbear any such means, and onely make use of that drink for them of riper years noted with a star, neither is it to bee given unto children, for the drinke it selfe will cure it without any such physick.

A preparative for the purge, which I could advise you to take before. Take as much *Sena* finely powdered, as will lye on half a crown, with the pap of two or three roasted apples well buttered, and
sweet-

sweeten with sugar, and so mingle all
 together with the powder of Sale, and
 that instead of your supper (and drink a
 little warm broth after if you please) a
 little before you go to bed, it will lye in
 your body all the night, and not in the
 least disturb you of your sleep, but to-
 wards the morning it will begin to work,
 and it may give you some two or three
 stools, according to the temper of your
 body, it may bee more, yet it will not
 make you sick at all, But you may wear a
 Wastecoa that night, or when you finde
 it beginne to worke, let a Wastecoa
 bee warmed, or keep it in your bed
 all the night, that it may be fit for use, I
 would not have you to rise out of your
 bed about the house until you have taken
 the purge, or finde that first to move or stir
 in your body.

About an houre after the preparative
 have done working, take this purge fol-
 lowing in your bed.

Take of your Disphenticon, give five
 dram to a woman, and six to a man, in a
 quarter of a pinte of White wine, stirring
 it about by the fire with your knife untill
 it bee wholly dissolved, and so take it

warm

warm, lying there till it begin to work (A
 mean for the space of an hour) then let
 your cloaths bee well warmed, and rise,
 having beforehand a good fire prepared in
 your Chamber, cloath your selfe very hot,
 the hotter the better, although you are in a
 sweating condition all the while the phy-
 sick is working, and sit by the fire, or walk
 up and down in your Chamber till it hath
 done working, and keep on the ayre as
 much as may bee.

After every stool you ought to drinke a
 draught of broth made of a small neck
 of Meale, which must bee put over the fire
 before you take the purge, that it may bee
 in readines, putting into your liquor one-
 ly a good crust of wheaten bread, and a
 little salt.

About an hour or more after the purge
 hath done working, take your rest upon
 your bed, being covered hot for the space of
 an hour and half, for to refresh nature that
 hath been something wearied. In the mean
 time let this broth be made and provided.

Take a Chicken and boyl it in fair water
 with oat-meal groats (or great Oat-meale)
 finely beaten in a mortar, strain them in a
 cloth with some of the liquor, then put
 there-

thereto Violet leaves, Strawberry leaves, the roots of Fennel and Parsly, the pith of them being taken out with a little whole Mace, Saffron, and Nutmeg, and one pennyworth of Currans, boyl half the quantity away, and so eat and drink thereof.

This purge purgeth Flegme, Choller, and Melancholy very easily, and never offends the stomack, neither maketh the party sick, taking it in this manner after the preparative before mentioned.

There are certaine cautions to be observed both for meats and drinks for the space of two or three dayes, while you are taking the Physick or the drink,

1 Remember, that for that time you drink neither Beer or Ale, strong or small, neither any Wine, unless it be red Wine with a coast in it, but let your drink be water and sugar, ordered in this manner, boyl in three pintes of water an ounce of Cinnamon broken in peeces, for the space of half an hour, and then make it a little sweet with loaf Sugar, and so drink it as you do your ordinary drink, warm.

2 Abstain during the same time, of

longer, from Cabbage or pottage made of it, and green fruit.

3 Abstain from salt meats, as also from fresh Eeles and Playse.

4 Put in your pottage leaves of Plantane three or four, and eat dry meats for the most part, as Mutton, your Beef moderately salted, Rabbits, &c.

And remember that at night when you go to bed, the same day in which you have taken the purge, you may take a draught of that drink which is appointed for this disease: If you are to make use of Glisters it is good to put the juyce of Plantane into them.

Exitus acta probat;
